Friends Bulletin

Pacific Yearly Meeting
of Friends

VOL. 25, NO. 4 JUNE, 1957

TOWARD OVERCOMING OUR SEPARATENESS

"The end of all life is everlasting growth into God" in the words of Gilbert Kilpack. It is the search for God which draws us together into groups such as Friends Meetings; it is the quest for the whole meaning and purpose of existence, to know it and relate one's self to it. This quest is as old as man and probably will continue as long as man exists. It has resulted in a vast accumulation of knowledge and insight, all pointing to the validity of the hypothesis that there is meaning and purpose relating all life, that there is a Creator of all existence. The urge to penetrate this mystery and to relate one's self to it is apparently within each person, though not always acknowledged or recognized. "Our hearts are restless . . ." for the deepest meaning of life, for purpose and for relatedness.

But no matter how deep the discoveries or how much knowledge has accrued *about* the mystery of existence, each must make this real for himself. Each person must accept or test for himself the validity of what has been pointed to as true or real concerning this mystery. Each must decide how much he will accept or reject and whether he will choose to follow his conclusions. These decisions very largely are made by default. It requires application and courage to face this mystery deeply, earnestly and honestly—to ask of ourselves, "Why am I? What is the purpose of my life? Is there meaning to life beyond what I perceive at this moment? What is it and how am I related to it?" Facing questions such as these and following out the implications suggested by honest searching demand much. It is hard. It accentuates one's separateness. The temptation is great to abandon the search or to be satisfied with easy first-found answers. One often gets entangled in his line of pursuit and he longs for the company of others who are also trying to face the mystery. One needs support, encouragement and prodding from others.

It is for this that religious groups are formed and a Friends Meeting is dedicated solely to supporting and channeling the religious quest. Every aspect of the Meeting is intended as a means to this end and the meeting for worship is the focal point of all its activities. Since all of our actions are governed by conscious or unconscious direction (and mostly the latter) Friends place primary importance on developing the consciousness in all its layers so that our acts, individual and collective, will bear the imprint of relationship to the highest motives of which man is capable. We seek that which will give direction to whatever we do, in terms of the whole meaning of existence. Organization, social fellowship, activities relating to the needs of our fellow men—whatever we engage in is intended to supplement and implement the search for and the realization of God.

Group worship requires that there be a sense of common purpose. As Friends we are reluctant to confine our inspirations and beliefs to circumscribed words or statements, and this reluctance is based on sound principle. But we often err in the opposite direction, failing to make clear to each other our individual conceptions of the common purpose. One often has the feeling that while we are all headed in approximately the same direction, we are still pulling many ways. Our mode of worship is based on silence, which is a form of prayer. There, too, is needed common understanding—of what it embodies and how it is used. These are pre-conditions to effective group worship and attempts to come to a common understanding on these points should be pursued apart from the meeting for worship.

There seems to be a tendency to assume too much with regard to the understanding of our faith and practice. In our effort to make the religious approach liberal and inclusive, and being aware of the danger of limiting anyone's search by defining our faith too narrowly, we often fail to make clear the basis of our common effort. Perhaps as a group we are not clear, and if this is true there needs to be some concerted work in this direction. And we do a disservice to those who ask to join if we are not clear on basic premises. (This is not to imply, however, that what is needed is a comprehensive, beautifully worded statement in our Discipline, but clarification within ourselves and in our individual Meetings.)

What is the "Inner Light"? Is it conscience, a thought process, or something more inclusive? How is "God" interpreted? As simply the collective good as expressed by men in history, as rational perception highly developed, or as something beyond the limits of or more than pure reason? Is prayer simply a means of pulling oneself up by his bootstraps or is faith directed to a power greater than ourselves or anything we can conceive? Such points of theology

and belief are too generally left to individual interpretation. The search for God, to be creative, needs to be free of dogmatic assertions. Yet there needs to be a minimum assumption regarding, say, the nature of God which we hold in common. We need avenues and means through which to share with each other our private conceptions, beliefs and aspirations—to see where we differ and to form a basis for unity to include our differences. This is not easily done in a large and shifting membership but it is important that efforts continue to be made, apart from the meeting for worship and in an atmosphere where intimate exchange is fostered.

There seems also the tendency to assume that participation in group silence is in itself sufficient to convey an understanding of this form of prayer. Perhaps it does. I feel quite sure that there are some who "take" to silence naturally and with comparatively little effort. Masters of the spiritual life who use this form of prayer, however, seem to unite on several points regarding it, one being that it is a technique requiring study and practice. The art of prayer through silence is one to which many have devoted great portions of their lives; many systems have been developed and volumes have been written regarding its nature and practice. Whether one inclines to particular systems developed out of these studies or not, they give evidence that silence has deeper implications and more far reaching possibilities if treated as an art and not a simple accomplishment. It is a way of life and we would do well to study some of the findings of those whose lives show proof of this art.

Since writing the foregoing I have read *The Art of Loving* by Eric Fromm and through his eyes I am seeing that the meeting for worship is not only the focal point for all the activities of a Friends Meeting but that it may also be the peak of experience. Using Fromm's words, "The deepest need of man . . . is the need to overcome his separateness, to leave the prison of his aloneness." The meeting for worship is an attempt to "overcome separateness . . . to achieve union, to transcend one's own individual life and find at-onement." *This* is the epitome of experience in group worship and we will penetrate the barriers of our separateness in the act of group worship (through words *or* silence) only to the degree that we succeed in knowing each other, knowing in the deep sense of participation. While this can never be fully or completely realized, even as between two human beings, we will not go far toward it if we depend only on casual contact. We need to experience each other in as many and as varied circumstances as opportunity allows. We need to create and arrange for these opportunities. If the meeting for worship is to succeed in any small measure to relate us to each other and to God, we will need to apply ourselves more assiduously to learning to know each other "center to center" (to paraphrase Ed Murrow). (N. B. I have used Erich Fromm's words with a more particularized meaning than perhaps was his intention, but I hope that Friends will be enticed to read *The Art of Loving* for it speaks more truly and dynamically to our condition than anything I have encountered in a long while.)

I have been prompted to write this article, not with any idea of adding fresh insight or presenting new ideas, but to remind us of some of the things which are necessary to vital, authentic group worship. Too often our meetings for worship leave us unsatisfied. How many times have you had the feeling that while they are alive with desire and intent and striving, they somehow miss the mark? We need to be reminded that a true experience of worship cannot be achieved easily, or solely through a weekly pooling of insight or experience. We know these things, but like all facts relating to the spiritual life they are hard facts and often discouraging. Just as the individual needs an occasional prod, so do our collective efforts need spurring at times, by reminders that the meeting for worship is the product of group as well as individual endeavor, becoming a wellspring only as we fulfill certain conditions.

—Frances Woodson

PLANS FOR YEARLY MEETING, August 21 to 25, 1957

Location: Linfield College, McMinnville, Oregon. Campus is adjacent to highway 99W and coastal highway 18. Rail and plane transportation would be to Portland. Wednesday through Friday Greyhound bus service, Portland to McMinnville, is as follows: A.M.—8:49, 11:20; P.M.—1:09, 3:50, 4:10, 6:34, 11:05.

Housing: Lodging in campus dormitories is $6.00 for four nights. No charge is made for small children whose parents provide both bedding and cots.

Meals: Cost for twelve meals beginning Wednesday night and including Sunday dinner is $9.50. Prices for separate meals: breakfast, 60c; lunch, 90c; dinner, $1.05. Children aged four to twelve will be charged half price for meals, and those under four will not be charged for food.

Camping: Comfortable camping area will hold only ten or twelve families who would use adjacent dormitory facilities. Fee for camping is $1.00 per night per family.

Camping en route: Official guide to Washington State Parks can be secured from 100 Dexter Avenue, Seattle 9, Wn. "Oregon Outdoor Guide" and regional park guides (Southern Coast, Northern Coast, Central Oregon) can be secured from Parks Division, Oregon State Highway Dept., 301 State Highway Bldg., Salem, Oregon.

Trailers: The Walnut City Trailer Court, 745 S. Baker, McMinnville, Oregon, takes transients. It is located close to the campus. If space is available, the Linfield Trailer Court, 110 Linfield Ave., McMinnville, will take trailers at $1.00 per night. Foster's Trailer Court, North 99W, McMinnville, is another possibility. Communicate directly with one of these.

Motels: Motels near the campus on 99W are Red Top, Scott's Ideal, and Wisteria.

Laundry: Available in dormitories and in McMinnville.
Recreation: Swimming (in town of McMinnville, 25e), tennis, ping-pong, handball.
Hospitality: All visitors must leave the eampus on Sunday afternoon. Willamette Valley Friends offer hospitality to those desiring it.
Registration:A fee of $1.50 for each person over twelve will be neeessary. Blanks will be in next issue of the Bulletin.

—Paul Davis, Rt. 3, Box 316A, Dallas, Oregon

CONDUCT OF BUSINESS

If there was one concern outstanding at the Interim Committee meeting last March it was for the proper conduct of our business at Yearly Meeting. The concern took varied forms, some more vocal than others. It was pointed up by a letter from Phoenix Monthly Meeting, which was unable to send a representative, and a number of other Meetings and individuals had evidently given the matter much thought.

"We believe," states the letter from Phoenix, "it is a sign of strong, healthy growth when Friends can exchange their varied ideas . . . in an atmosphere of loving thoughtfulness for another's beliefs. However, we have been greatly distressed that (the Yearly Meeting) sessions have seemed to deteriorate, far from the dignity and reverence which should be expected from a searching group, who are supposed to be about 'their father's business.'

"We in Phoenix are somewhat painfully aware of the trials and pitfalls which can develop in a Monthly Meeting discussion . . and we are strongly convinced that preliminary discussions should be held at the Monthly Meeting level. . . We would like to suggest that Monthly Meetings express their recommendations to the Yearly Meeting through a reporting committee. It is not likely, nor necessarily desirable, that this method will eliminate individual expression, but would certainly be a worthwhile approach if it did cut down on the number of speakers and particularly the 'ax to grind' type of contribution. . . . We earnestly hope that some method may be devised whereby matters may be considered in an atmosphere of dignity and self-restraint which more nearly conforms to our professed role of peacemakers. . ."

That this is not a unique problem of Pacific Yearly Meeting is obvious to anyone who reads carefully the Minutes and reports of other Yearly Meetings of Friends. We have been rather prone to be patient with ourselves on the grounds that we are new to the task of disciplining ourselves in so large a group as our Yearly Meeting has become. But when a group so full of "seasoned Friends" as Philadelphia Yearly Meeting has similar problems, it makes us realize that we are not alone in the struggle to use wisely the freedom offered us by our organization and methods. The Bulletin believes that Philadelphia Yearly Meeting will not mind sharing with us in this endeavour to find ways of making our Yearly Meeting sessions so valuable that none—to quote Phoenix Meeting again—"go away with a heavy heart and a sense of disillusionment."

Of the first session of Philadelphia Yearly Meeting, March 21, 1957, on the subject of Worship and Ministry, a report in the *Friends Journal* says: "This session of Yearly Meeting traditionally yields much guidance in thought and spirit for the balance of Yearly Meeting week, and many Friends attend it at some sacrifice in time and travel. Some observers wondered whether it might not be more profitable to have in future a well-prepared and experienced Friend open deliberations with a ten-minute introduction to guide our thinking and suggest questions to be raised later. Would such a procedure be too much of a departure from our testimony of a free and unprogrammed meeting? Too much of this session remained on the Monthly Meeting level, and the number of Friends attempting to speak seemed unnecessarily large. A similar crowding was noticeable in the preceding meeting for worship. Are such experiences still part of the growing pains of a newly established Yearly Meeting?"

HONOLULU FRIENDS CENTER

Our plans for a Friends Center began to take definite form two years ago; and under the auspices of the Friends World Committee and the American Friends Service Committee, Robert and Lyra Dann of Corvallis, Oregon, came to the Islands last July to help us with these plans. As numerous possibilities were discussed, it became clear we were primarily interested in strengthening the meeting for worship and in establishing a framework out of which would emerge the activities and projects usually connected with a Friends' center. We had several "plowing and thrashing" meetings, and we deeided to lengthen our Sunday morning worship period to one hour and to hold children's meetings weekly instead of every other week.

On January 3 we found the house, at 2426 Oahu Ave., Honolulu. There is ample room for expansion as our Meeting grows, and already we have six Sunday School classes. There are three bedrooms, a fully equipped kitchen, two bathrooms, a large game room in the basement, and a large meeting room. A two-ear garage and maids' quarters are in a separate building. The University of Hawaii is only half a mile away. Two bus lines go by the door.

The purchase price was $35,000. At first the obstaeles and high eost seemed insurmountable, but when we asked for contributions and pledges from our membership of thirty families, we found we had almost $8,000. On February 15 we signed the first papers and then began the tedious and often frustrating business of getting the necessary governmental approval. We nearly despaired when we were told that we would have to put in an expensive fire wall and water system for fire protection; but when we asked for variances to the building codes from the city, it was exceptionally cooperative. The final papers were signed March 23; at that time we committeed ourselves to pay $15,000 by March, 1958, the balance to be financed by a twenty-year mortgage.

Although we have raised a substantial amount within

our own membership, we know that we will need financial support from the mainland. If any wish to share in the expense of our meeting house and Quaker center, our treasurer is Doak C. Cox, 1929 Kakela Drive, Honolulu 14, T.H.

Since our first meeting for worship in our new "home" March 17, the house has been put to many uses. Saturday afternoon work sessions have proven very succesful, both in the amount of work accomplished and the increased fellowship. The local Fellowship of Reconciliation is using the building for some of its meetings, and relief sewing groups, teas and other community meetings have already begun.

The departure of the Danns this summer means that we are again looking for a couple to come to Honolulu and help with the work of the center. Although we can not offer a salary, we can now provide free rent and utilities in return for what we hope will be rewarding and interesting part-time work.

—Christopher Nicholson, *clerk*
5002 Maunalani Circle
Honolulu 14, T.H.

DELTA PRISON VISITATION PROGRAM

Delta Meeting, located in the San Joaquin valley of California, conducts a prison visitation program at Duel Vocational Institution, a large new, medium security institution for young men located at Tracy, Calif. The program has been in operation for approximately 2 years, having been taken over at that time from San Fernando Meeting which had started the program while the prison was in that area. For some time there were 9 men visiting, but at present there are only 5, the reduction being due mainly to members moving away.

Visits are conducted monthly and usually continue until the visitee is either released or transferred. Visits can be terminated at any time, however, according to the wish of either party. Visitees are selected according to need and personal factors of both visitor and visitee, and we as visitors have developed an excellent relationship with the prison staff-members who arrange the visits.

In visiting we do not attempt to supplant the trained personnel who are working with these men in the prison setting, but mainly we try to develop an open, friendly relationship with the person receiving the visit. We do not attempt to carry the relationship beyond the term of imprisonment, although such a continuing relationship has developed on occasion with valuable results.

While it is difficult to evaluate a program of this sort in terms of specific results, we have felt that the personal contacts established have been of good quality, and this seems to be borne out by the favorable response of the administration and the inmates.

One point is causing some concern at present, and that is the fact that the prison uses an x-ray screening device for checking visitors. Members are presenting this concern to the administration, on their own behalf and on behalf of the general public, and the matter is being considered.

—Herbert Foster

A DAY OF THANKSGIVING FOR LA JOLLA

It was an occasion for both joy and introspection when La Jolla Monthly Meeting gathered April 7, 1957, for the dedication of its new meeting house and remodeled First-day school building. Greatly missed on this day, especially important to him, was our clerk Joshua Baily, absent due to illness. Throughout the past months the new house had gradually taken shape, each step accompanied by its particular difficulties, overcome only by unexpected outside help, the devotion and perseverance of our building committee and by some unifying driving force towards achievement of the goal. As a final surprise the backyard was fenced in for the children by a working party from the Meeting. Reflecting on all this, the foremost feeling became one of Thanksgiving as some thirty children from the Meeting were seated among us for the usual first 15 minutes of our worship-hour, and as we were joined by Friends from other Meetings who had come long distances to be with us. Howard Brinton had arranged a family visit with his son Ed to coincide with our invitation, and our Yearly Meeting clerk, Catherine Bruner, had travelled all the way from Stockton, so proving her belief that—"this important event in the life of La Jolla Meeting was important to the life of the whole Yearly Meeting too".

Later, lunch and visiting took place at the beautiful ocean-view home of a La Jolla Friend. At the afternoon session other invited friends and neighbors, interested in the progress of our Meeting House, shared our manner of worship. Five Year's Meeting was represented by two pastors from the San Diego area. The messages at this time were of wider religious significance, some in the nature of blessings. We realized with humility that we actually were another young Meeting of the West sending now firmer roots into the ground. References were made to this aspect of the dedication, and Howard Brinton's address, after the meeting for worship, gave us a survey of the historic development of Quaker Meetings out of small beginnings. He spoke of the importance of small religious cells in the past and in the present, and emphasized interrelatedness and interdependence within a Meeting as essential for its healthy growth.

—Stephanie Ullman

PACIFIC OAKS SUMMER PROGRAM

Occidental College and Pacific Oaks Friends School are again cooperating to present a varied and significant program of early childhood education, with Pacific Oaks Nursery School and Kindergarten offering a unique opportunity for student observation and teaching. There will be workshops in methods of teaching, art, children's literature, and a new one on "Laws Relating to Children" by Carl Trieb. For a brochure giving all the necessary information, write to Pacific Oaks, 714 W. California St., Pasadena, Calif.

RETIRED PERSONS IN FRIENDS MEETINGS

These ideas on the problems of retired people in Friends Meetings were written out by Rega Engelsberg (964 N. Holliston Ave., Pasadena 6, Calif.). They have been considered by Orange Grove Monthly Meeting and were presented by Orange Grove to the Interim Committee, March 9, 1957.

1. If Friends live a life of service, sensitive to the leading of the spirit, few of them will probably have financial security for their later years. Conversely, the Society of Friends would be strengthened if members were free to give of themselves, without the nagging fear of being a burden to friends or family, in their old age.

2. The American community is developing along the lines of the welfare state whether we admit it or not. During our working years we support social welfare agencies and we should change our attitude so as to expect our basic needs to be taken care of by the community.

3. Friends' testimony of simplicity should make it possible for us to work in cooperation with state and county which are studying the problems of old age. Whatever programs we might consider would, in my opinion, approach the minimum standards set by social

agencies. This would probably make it possible for everyone in the group to be included, regardless of financial status. Those who have more to contribute would benefit the whole group. The real difference, for instance, beween a Friends' home and one run by the county would be in the choice of people admitted. This choice would probably not be made on a sectarian basis, but on the social attitudes of the applicant.

4. In what sense are there *new* problems involved in aging?

a) longer life expectancy
b) longer periods between retirement and end of usefulness
c) geographical scattering of families
d) smaller homes, so that it is difficult to live with one's children
e) acceleration in rate of change in educational ideas (There always was a gap between succeeding generations, but the gap is widening now.)
f) inadequate public transportation (In California, at least, those who can no longer drive a car are more handicapped than were former generations.)

COLLEGE PARK QUARTERLY MEETING

At College Park Quarterly Meeting, held February 2, 1957, at Berkeley, the custom of hearing reports on the Queries from Monthly Meetings was resumed. Friends expressed themselves warmly as to the values of the use of the Queries: "It helps us *feel* into other Meetings which may not have occasion to visit." The Queries were also represented as a means of showing what Friends do stand for; this was thought to be especially helpful to new attenders who naturally come with many questions. Individual, as well as group, examination, was felt to be another useful aspect of the Queries.

It was agreed that Meetings might well formulate Queries on matters of particular concern to them, possibly with a view to their being incorporated into the body of the Pacific Yearly Meeting Discipline.

The question of televising a Friends meeting for worship was again brought before Friends in this area in connection with a series of programs sponsored by the regional Council of Churches. As before, Friends felt no unity in the matter, and no action was taken. The proposal is, however, a stimulating one, and Friends may wish to reconsider the peculiar form and function of our Meetings in the light of it.

—Madeleine Stephenson

SOUTHWEST HALF-YEARLY MEETING

Southwest Half Yearly Meeting was initiated three years ago to increase the fellowship and deepen the spiritual life of Friends in this section of Pacific Yearly Meeting, including Arizona, New Mexico, and Southern California. It has aimed to keep business and routine at a minimum. Its third meeting, Jan. 26-27, 1957 on the Redlands University campus, brought over 200 Friends, including many children, from almost all the meetings in the area, only Albuquerque being unable to be represented. Visitors included Samuel and Clarissa Cooper of Moorestown, New Jersey, and David and Pearl Peckham of Iowa Yearly Meeting. Mountain View (Denver) and Boulder, Colorado, Friends sent greetings.

The sessions were carried on as much as possible according to the "worship-fellowship" manner, that is, as worship meetings moving with little change of mood into a sharing of concerns, experiences, and insights. There were no formal reports from meetings, yet, during the session on the spiritual life, every Meeting and group was in time heard from, often through more than one person, as individuals were moved to speak. It was generally felt that this method resulted in unhurried and living sessions.

Mary Acord Uyeda gave a special report on the Race Relations Conference at Wilmington and Phillip Wells on the international conference of Friends held last fall at the U. N. Friends center.

Gretchen Tuthill presented a suggested query on the application of our peace testimony to daily life which had been considered by La Jolla meeting. A special meeting of ministry and oversight committee members considered the function of oversight in our Meetings and the best way to make use of the Yearly Meeting's new ministry and oversight committee.

Jane Baumann was selected for clerk for next year, Cleo Cox, recording clerk, and John Ullman secretary-treasurer. The Continuation Committee will decide whether the meeting will be held near Phoenix or again in Redlands.

Douglas Steere spoke on Sunday afternoon on the responsibilities of Friends toward the other great religions of the world. He suggested that, rather than indifference, deadly competition, or the effort to merge all religions into one, the best approach would be "mutual irradiation" among the religions. We need not fear exposing Christ to the other religious faiths.

—Ferner Nuhn

NORTHWEST HALF-YEARLY MEETING

The Pacific Northwest Half-Yearly Meeting was held April 13 and 14 in Vancouver, B.C. About 60 Friends attended the business meetings held Saturday afternoon and Sunday.

Richard Broughton of Victoria, B.C. served as a clerk and the Monthly Meetings of Vancouver and Victoria, B.C., Seattle, Willamette Valley, Preparative Meetings of Calgary, Argenta, Tacoma, and the new Eastside Meeting of Seattle were represented. Concerns expressed in their respective reports were shared and discussed, such as problems of growing meetings, building funds to assist finance new meeting houses, Sunday school difficulties.

We were united in the desire to give all meetings which are long distances apart the opportunity to be represented at the Half-Yearly Meetings by setting up a travel pool.

Gretchen Tuthill from La Jolla Monthly Meeting brought us the concern of her meeting about Friends working in war plants. The lack of consistency in the peace testimony of individuals weakens the body as a whole. Thought and discussion should be given in meetings to constructive, economically feasible alternatives opposed to military preparations.

Prof. James Foulks, head of the Department of Pharmacology of the University of British Columbia, Vancouver, was the guest speaker of the evening and gave a collection of scientific data on the harmful effects of radiation fall-outs and the long range hereditary damages which may be caused by test explosions.

The Sunday worship hour offered an inspiring experience and the delightful hospitality we received from our Vancouver Friends contributed to a warm Fellowship.

The Pacific Northwest Half-Yearly Meeting will reassemble in Seattle on October 12 and 13, 1957.

—Hilda B. Seligman

LOSS TO SCIENCE

From the Pacific Oaks Parents' Bulletin comes the following:

Maintenance Manager, to teacher: "Tomorrow I am cleaning up all those leaves."

Kindergartner: "That's too bad—with all the science on them—caterpillars and all."

SCHOLARSHIPS FOR WILMINGTON CONFERENCE

The 1957 Conference of Friends in the Americas draws close. The group expected to gather at Wilmington College, Ohio, at the end of June will be widely representative of Quaker groups throughout North America. The conference is designed for all Friends from the youngest member of a delegate's family to the most experienced conference-goer.

An increasing number of Friends find it difficult to find both the time and the finances for such a week-long conference. In order to help such Friends and especially young Quaker families to attend, a scholarship fund has been established. While no general appeal for funds is to be made, Friends should be sensitive to this need, and send contributions for this fund to Horace Stubbs, treasurer, Friends World Committee, Wilmington College, Wilmington, Ohio.

FAMILY CAMPS

In the Bay Area there will be two family camps sponsored by the AFSC. The first one will be July 6 to 13, at Pinecrest, Calif. (30 miles northeast of Sonora.) Its leaders will be GRIGOR MCCLELLAND, leader of the group of British Friends who visited China in 1955, and ARTHUR DUNING, associate professor of Social Welfare, U.C., Berkeley.

The second camp, August 24 to 31, at Mendocino Woodlands (near Fort Bragg, 175 miles north of San Francisco) will be led by MILTON MAYER, author well known to readers of the *Progressive*, and GEORGE LEAVITT, a member of Berkeley Meeting now teaching psychology at Fresno State College, Fresno, Calif. Information may be secured from the AFSC, 1830 Sutter St., San Francisco 15.

* * *

Friends of the Rocky Mountain Area will again have a family camp over Labor Day week end at Camp Colorado, near Sedalia, Colo. "Any Friends planning to be in the area at that time are invited to join with us," writes DOROTHY ALDRICH, 351 S. Holly Street, Denver, Colorado. The registrar, however, is SIDNEY OSTROW, and request for information should go to him at 100 South 34th St., Boulder, Colorado.

* * *

The Portland Regional Office of the A.F.S.C. and the Fellowship of Reconciliation are sponsoring a family camp at Camp Collins, Oregon, August 25 to 31. There will be space for about 20 families; adult and children's programs will be provided. Further information will be available later from the Portland A.F.S.C. office, 1108 S.E. Grand, Portland 14, Oregon.

* * *

"Lummi tribal leaders," writes JOHN AFFOLTER (4004 13th So., Seattle 8, Wn.) "who have been in the AFSC work camp discussions on the Lummi Reservation, will participate in the Fellowship Camp, July 26 to August 4, at Quaker Cove, Washington." Inquires and registration should go to John Affolter at the above address.

NEWS FROM HERE AND THERE

The Planning Committee of the 1957 Conference of Friends in the Americas expects to have a few openings to the conference available. Friends not included in the present quota lists and wishing to attend may write to the Friends World Committee, Wilmington College, Wilmington, Ohio.

Registrations for the conference now include Friends from thirty states and the District of Columbia, from three Canadian provinces, and from seven countries.

* * *

The theme of the Whittier Institute of International Relations, to be held July 1 to 3, 1957, will be "Do World Religions Contribute to World Peace?" Among the leaders will be Dr. Moses Bailey, professor of Old Testament at Hartford Theological Seminary, Dr. Amiya Chakravarty, former secretary of Rabindranath Tagore and now professor of Comparative Oriental Religions at Boston University, and Dr. Ernst Simon, head of the Department of Education at Hebrew University in Jerusalem, and Dr. Niyazi Berkes of the Institute of Islamic Studies at McGill University, Montreal. Elmer H. Brown, member of the AFSC staff in Pasadena, is director of the institute. Inquiries should be addressed to the director, Box 966-M, Pasadena, Calif.

* * *

Newly arrived: at the home of JAMES and CONSTANCE WENDELL, 619 Frederick St., San Francisco 17, Calif., April 9, 1957, an infant daughter named Jamie Michiko Wendell. Her parents are members of San Francisco Monthly Meeting. He father writes: "Jamie's middle name, Michiko, means 'the way' and we think it is especially appropriate for a Eurasian baby."

* * *

Friends should be warned that a man posing as a Friend, and sometimes calling himself Ward Robinson, has once again been obtaining money under false pretenses. He possesses considerable knowledge about Friends Meetings, programmed and unprogrammed, about A.F.S.C., and especially about old meeting houses and historical architecture. He pretends to be temporarily out of funds because of a misdated bank draft, and his approach is pleasant and plausible. He is stocky, greyish, with prominent brown eyes. It is suggested that Friends whom he contacts should inform either the F. B.I. or the police to prevent others being victimized. He operated in Philadelphia as early as 1952 and has also been in England, where he used the same methods.

* * *

The new 1957-58 *Directory of Friends Meetings* in Canada and the United States has been issued by the Friends World Committee, Wilmington College, Wilmington, Ohio (25c).

* * *

Friends appear to have pretty consistently taken a stand in opposition to further nuclear tests by all countries. For instance Honolulu Monthly Meeting sent an open letter to President Eisenhower, which says in part: "We respectfully urge the immediate cessation of all tests . . . for the following reasons: 1) Such tests increase an atmosphere of fear in which peace can only temporarily and grudgingly be attained. 2) In declaring such tests necessary, the governments hinder the search for creative methods of solving international differences. 3) When a nation fails to give due consideration to those beyond its borders who bear the consequences of such tests, it commits a grave wrong against mankind. We commend the agreements achieved at the 1957 London Disarmament Conference and trust these will lead to control and eventual elimination of all military weapons. The energies and resources now devoted to destructive purposes if channeled constuctively could go a long way toward removing the causes of war."

LETTERS TO THE EDITOR

"The envelope in which your letter came bore the postal overstamp 'Pray for Peace," which is a wondeful admonition I hope many will notice in the hurry of today's world. I fear, however, that the 'peace' referred to may too widely be taken to mean the maintenance of our present highest standard of living—and its continuing improvement—at the expense of others.

"Perhaps this is defeatist realism, but at the same time it is encouraging to see public recognition of the greatest 'force' available to man."

—M. DAVID HYNARD
2742 W. 13th Ave.
Vancouver 6, B.C.

Dear Friends-who-put-out-the-Bulletin,

Thank you for sending me the Bulletin. I enjoy it for many reasons. To me it's gentle, prompting, aware, friendly. It also has an amusing nature similar to a visit from a back-yard neighbor who comes in through the back door, through the clothes to be washed, around the dog and kiddies and over the toys (I read the Bulletin under these conditions, too) to talk about people in an interested way, and who stays only long enough to invite my curiosity and for me to want her back soon.

—Betty Walker
1825 Monterey
San Luis Obispo, Calif.

* * *

Now that nuclear explosions are in the news, I recall that nowhere have I seen or heard anything about an outrage which was reported by Radio Australia in a short-wave broadcast I heard about a month ago.

In the broadcast a French doctor practicing in some of the Pacific Islands under French control was quoted as saying that nearly all of the natives of the area were suffering from incurable skin disease as a result of atomic test explosions. The native diet consists largely of fish, which have been made radioactive by the explosions. Europeans, who eat less fish, have been less affected, but some of them are suffering from the same trouble.

To realize the full tragic irony of this situation, read *Nutrition and Physical Degeneration* by Dr. Weston A. Price (Harpers—Hoeberz—Author, 1939-45). Dr. Price, in his quest around the world for people with perfect teeth, found them and the excellent general health that corresponds only where the inferior foods of commerce were not used, be it in a high Swiss valley, or in the South Pacific. He praised the magnificient physiques of these south sea islanders who were still living on the native diet, largely fish, and described their rapid ruin where money economy and misguided teaching had caused them to substitute trade goods. . .

We have heard high-sounding talk about "genocide" in connection with the United Nations. I contend that negligent genocide is as fatal as deliberate genocide. The history of the dealings of "advanced" nations with primitive peoples all over the world is a shameful history. . . . Destruction of the Polynesian peoples with their many good qualities is particularly sad. We could learn something of value which Christianity has not taught us, from the Maori who felled trees only for need and with a prayer—not for money—and from the American Indians who killed bison only for need and with a prayer—not for sport.

—Albert H. Taylor
Read Island, B. C.

SCOTTISH FRIENDS SPEAK

The following editorial appeared in the *Scottish Friends Newsletter*:

General Meeting has followed its earlier protest to the Government against the establishment of a "rocket range" in South Uist by sending a letter of sympathy to the islanders threatened with eviction and disruption of their way of life. This incident may serve to raise again the problems of our relations as Friends with the State. We are not merely or primarily a pacifist society; but are concerned, as Scots (or Scottish citizens) with all that affects the "Christian good of Scotland." We cannot be content with routine motions of formal protest against conscription or "re-armament," but must concern ourselves with the policies of which these are the instruments, and the attitude of mind which determines the policies. We cannot associate ourselves with the "escapism," the repudiation of civic responsibilities, often expressed by adherents of certain religious sects in seeking exemption from the Tribunals. In the words of Rufus Jones: "Religion does not consist of inward thrills and private enjoyment of God; it is rather the joyous business of carrying the Life of God into the lives of men."

—William H. Marwick

I WOULD LIKE TO SERVE THEE

The following poem was translated and sent in to the Bulletin by Peter Guldbrandsen of Berkeley Meeting (2416 Durant Ave., Berkeley 4, Calif.). It was written by a Danish-born clergyman who worked in the Danish Folk High Schools in this country and died in Tyler, Minn., in 1931. "This particular poem," he writes, "has been incorporated in the official Danish Lutheran Hymnal. I do not know the tune. I came across it in Solvang, Danish colony in Southern California, in 1927 and have remembered it ever since. It was in a biography of Ostergaard by Evald Kristensen and I translated it."

Lord, I would like to serve Thee and Thee alone;
Use me as Thou wilt.
Whatever I own
Thou has given;
Every gift and talent is from Thee.
Yes, so is life itself.
It all belongs to Thee

Lead me, Savior, with Thy mercy,
When I want to lead myself
And choose my own way.
Place me where I can be of most use;
But let me never lack assurance
That I am serving Thee.

—Kristian Ostergaard
(1855-1931)

DEVILS DISCUSS

This little article seems to have come a long way around to us. It was written by Stephen Allott, and first published in the *Irish Young Friend*. We found it in the *Australian Friend*, which apparently took it from the *Canadian Friend*. Since most of our readers, we imagine, do not read any of these three, we venture to offer it here with due credit and thanks to the three journals who saw it first. And if any of our readers conceivably have not read the *Screwtape Letters*, we recommend them highly, — Ed.

Wirebug: Well, if it isn't old Snipsod. How's things?

Snipsod: Didn't you hear? I'm tempter to a Quaker.

W.: I say, that must be tough.

S.: Not at all. I'm doing fine.

W.: But aren't Quakers different from the usual?

S.: Yes, in some ways they are. In fact we encourage them to feel different with their Meetings and committees and democratic ways. That slight sense of superiority, that air of being a

THE FRIENDS BULLETIN
Bulletin Committee: GRACE LAWRENCE, *chairman;* ESTHER C. RICHARDS, *editor;* LAURA GRITZNER, DOROTHY LASH, MADELEINE STEPHENSON, JOHN ULLMAN.
All contributions and correspondence should be addressed to the Friends Bulletin, 2814 N.E. 27th Ave., Portland 12, Oregon.

PACIFIC YEARLY MEETING and PACIFIC COAST ASSOCIATION OF FRIENDS
Clerk: CATHERINE BRUNER, 1603 Woodland Drive, Stockton 4, Calif.; *Alternate Clerk:* DOROTHY LASH, R.R. 5, Box 2255, Victoria, B.C.; *Recording Clerk:* EDWIN MORGENROTH, 2721 Fifth Ave., Corona del Mar, Calif.; *Reading Clerk:* CLARENCE CUNNINGHAM, 2422 Channing Way, Berkeley 4, Calif.; *Secretary:* MILDRED BURCK, Rt. 1, Box 167, Monmouth, Oregon; *Treasurer:* ROBERT L. SIMKIN, 1032 West 36th St., Los Angeles 7, Calif.

select little band is just what we want — spiritual pride, a delicious little sin.

W.: My dear chap, you don't mean they really think they *are* so superior?

S.: Ah, we don't encourage them to think about it; it's just a vague subconscious feeling. And we have other methods, all aiming of course at preventing their religion from working properly. With the nominal Friend this is usually easy. But my man is fairly active — speaks in meetings and is on three committees.

W.: That sounds serious.

S.: It isn't really. I encourage him. The more the better. Let him crowd his time with activities. Let him be full of concern for "the life of the Meeting," "the Society," "mission work" (so long as done by others) — anything to keep his mind off his own spiritual life. And if he can begin to like being thought an "active" (later a "weighty") Friend, all the better. We are keeping out religion and ingraining a healthy sin.

W.: But surely all this meeting-going only turns his mind towards religion, not away from it?

S.: My dear fellow, no man likes looking at his own faults or being really humble before God; our little suggestions of other ways of spending the time are usually gratefully accepted. And in some meetings they spend so much time listening to one another (not always willingly) that they have no time to listen to God; and in others, their religion is so unreal or so inarticulate that they say almost nothing.

W.: Still, they do genuinely desire religion, don't they? That must always be a danger to you.

S.: Yes, our job is to satisfy this desire with some substitute. Some of them drop into a routine of religious observances — meetings, prayers, Bible readings and so on. We urge them to think this is really quite creditable, in fact all that could reasonably be asked — together with hard work, clean living and some giving.

W.: What about those for whom these duties do not become more routine, but stir real religious feeling?

S.: Mere emotion is nearly as useless as mere routine. The emotion is so pleasant, and the practical discipline and sacrifice, which should follow it, are so irksome, that it is often ridiculously easy to persuade our patients to be satisfied with the former.

W.: No doubt you find the modern intellectualism quite a help. Belief must require a bigger effort now.

S.: It does; and those who succeed are never tired of reiterating their beliefs, enjoying again the pleasure of success (they do this most vehemently when in their heart of hearts they are just a little uncertain). Those who don't succeed either spend a great deal of time in speculation and discussion (often futile), or they give up the struggle, and subscribe to a purely practical faith — a "way of life" or "service." Often this is just an excuse for dismissing God from one's thoughts, and living on in much the same old way.

But just look at the time! I really must be off. It's Yearly Meeting.

FRIENDS BULLETIN
2814 N. E. 27th Avenue
PORTLAND 12, OREGON

Nonprofit Organization
U.S. POSTAGE
PAID
Portland, Oregon
Permit No. 582

David W. Cook
1959 Hays St.
San Luis Obispo, Calif.

Form 3547 Requested